

AN EXPLANATION

J. C. MACKKEY.

Dear Evangelist:—The query, in No. 41, with reference to the college canvass in Pennsylvania induces the following explanation, in justice to the writer.

When I was appointed to do the work of soliciting in this state I fully expected to be able to enter the field. But on my return from the late General Conference, after placing the matter before my charge, it was altogether manifest that my own plans would not work. Then I was confronted with three series of meetings, and three fall communions, work in which I am still engaged. After a great deal of disappointment, and anxiety, I succeeded in securing the services of Bro. M. C. Meyers to take care of the college interests in our state. As far as I know he is at his labors.

I would not wish that my declination to accept the appointment to solicit for the school at Ashland, should be interpreted as issuing from a lack of interest in the institution. I believe I have heretofore put myself on record along this line, and I do not now desire to cancel such record. But those who know the magnitude and importance of the work with my present pastorate will agree that it would be wholly impossible to serve both this charge and the college.

EARLIER CHURCH WORKERS IN CALIF.

MARTIN SHIVELY

The discovery of gold in Calif. in 1848, brought many thousands of people from all parts of our land, and in fact from all parts of the world, to the new Eldorado. The returning gold hunter carried home with him, and told to his neighbors, the story of fertile plains, beautiful mountains, luscious fruits found at the old Spanish missions, and the delightful as well as healthful climate, of the new land. These stories found willing and eager hearers, and soon many hundreds were on their way to this Italy of America, not so much to seek its gold as to become settlers upon, and cultivators of its fertile plains. They came to stay,—to build up homes for themselves and their posterity. They have, from first to last, been its most substantial citizens; for they have kept an eye upon all its better interests.

Among these home seekers, were many of deep religious convictions, intent upon serving the God of the fathers, and determined to do all they could to lay the new country as an offering at Jesus' feet. The Bible alone-doctrine, had an able and true representative among this class, in the person of Eld Geo. Wolfe, the pioneer "Dunkard" preacher of Calif. With his family, he came from the state of Ill., by way of the Isthmus of Panama, landing on the

Pacific coast in 1856, having been several months upon the road, the end of which is now but a few days from any of our eastern cities. He settled first at Watsonville, Monterey Co., not far from the ceaseless heave of the grand ocean. Here he at once unfurled the "banner of the cross," and invited all to come and enjoy its blessings. In the autumn of 1857, the first Brethren camp meeting was held near the above place. Eld. Wolfe doing all the preaching up to this time; eight members had gathered around him, and two were there received by baptism. Thus encouraged, he pressed on in the Master's service. After four years of labor, he settled in San Joaquin Co., near Lathrop, where he remained until he was called to his reward in 1887, his faithful wife having preceeded him to the spirit land. He was a very conscientious, earnest and lovable man in whom the spirit of the Master prominently dwelt. His kindness of heart made him the "grandpa", of all the young people who knew him, and the "uncle George" of every body else.

Though ten years have passed since his demise, he still lives in the memory of hundreds, who feelingly speak of the good deeds and kind words of this man, whom they fully trusted and deeply loved. In Brother W. the Brethren church certainly had an exemplary pioneer worker in Calif. Until the day of his death, he was the universally acknowledged leader of the church in this state. His kindly spirit, and his originality, led him to emphasize spirituality rather than formality. Thus he was much less careful to enforce the order of dress, as originated and promulgated by annual meeting, than in striving to develop the Christ life in his people. He also believed and taught that feet-washing was by the "single mode," and it was so practiced in his congregations. These things came early to the ears of the ruling body in the church, and in 1868, a committee was sent to wait upon him and to set things in order. The visitors were Elders D. B. Sturges and Jacob Miller. It seems they did not succeed very well, for two years later, another committee came. Annual meeting was not yet satisfied, and in 1874, Elders H. D. Davy and B. F. Moomaw were dispatched to finally dispose of matters which they did by dividing the church, relieving Brother W. from its oversight, and placing P. S. Garman in charge. The work of this committee failed utterly in its purpose, save that it caused division. Its decisions were not respected and Brother W. continued to serve the Lord and the church in the same capacity as before. From the date of this committee, 1874, he and his people were not considered as part of the German Baptist church, but were called by that body

"The Wolfe Brethren." These were trying times for the cause and its promoters, but even though hearts were made sad, the trouble had one redeeming feature about it. Brother Wolfe was spared any further interference upon the part of annual meeting, and went on with his work until he had won all his opposers in Calif. to his way of thinking and doing; for the church organized by the last committee, disbanded early in the eighties, and its surviving members joined in with the "Wolfe Brethren." Its elder also at last, Brother Garman, fell into line, and has been for some years a preacher among us. This is the story, briefly told, of California's pioneer Brethren preacher. His life was a busy one, for his ministerial service extended over a wide area. His closing hours were bright with Christian hope, and after a *very* brief illness, he died, loved and trusted by all.

Other hearts were interested in the same great cause, and other tongues assisted in telling the story of Jesus' love. Brother Jonathan Myers came from Iowa only two years after Brother Wolfe landed here, and for many years, his voice was heard all along the way from Oregon to Southern Calif. He was State Evangelist for some time, and did much preaching during that relationship. Many were received into Christian fellowship by his ministry, for God was with him. He resides now in Los Angeles, but for several years, the sickness of his faithful wife, has prevented such activity as formerly characterized him. Stephen Broadus too, formerly from "the states," was a true yoke-fellow in the good work, until death called him "up higher." These three, were until 1874, the only really active Brethren ministers in the great State of Calif. Others had been called in at camp meeting time to assist in the preaching of the Word, but these were only transient, and gave little permanent help.

Immediately after the division mentioned before, the work having grown too heavy for the ministerial force, and the more so on account of the weight of years upon them, it was decided to call into that office, additional help. Two brethren, Walter Myers and J. P. Wolfe were elected and ordained in accordance with the custom in vogue then, and even now, in the church. Brother Myers lived until 1884, and during the ten years of his official life, he spent seven in the active duties of his position. He had the advantage of being able to preach not only in English, but also in German, which was his mother tongue. He was a worker, and death brought rest to his active soul. His companion in the ministry, brother J. P. Wolfe, survives, and is, since the death of his father,—Elder Geo. W.,—the "father" of the Calif. church. The mantle of his sire has fall-